

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDE N

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

13de aargang.

Winnipeg, Manitoba, Første Nr. i Mai 1937

Nr. 7

SJETTE SØNDAG EFTER PAASKE

Lukas 12, 4—12.

Pastor H. F. Johnson.

Kjære læsere: Naade og fred til-
ønskes eder i Jesu Navn.

De troende er kaldte til at bære
vidnesbyrd om den Herre Jesus
Kristus. De skal bekjende Hans navn
og forkynde Hans vilje til frelse.
“Naar Talsmanden kommer, som jeg
skal sende eder fra Faderen, Sand-
hets Aand, Han skal vidne om mig,
men ogsaa i skal vidne.”

Men det er i en Gudsfiendsk verden
dette vidnesbyrd skal bæres. Verden
ligger i det onde. Og “den som gjør
ondt, hater lyset og kommer ikke til
lyset, forat hans gjerninger ikke skal
bli rensede.” Verden hatet Jesus, for-
di Han vidnet om at dens gjerninger
var onde. Dette fiendskap mot sand-
hetens bekjendere er ikke ophørt, en-
skjøndt dem har skiftet karakter.
“Har de forfulgt mig saa skal de og-
saa forfølge eder; har de holdt mit
ord, saa skal de ogsaa holde eders.”
Naar det er saa da vil man saa let
fristet til at fortie med sandheten el-
ler formilde den.

Derfor, finder vi Jesus i dagens
tekst, sætter **mod** i sine venner, i det
Han sier: “Frygt ikke for den som
slaar legemet ihjel og derefter ikke
kan gjøre mere; men jeg, vil vise eder
hvem i skal frygte for. Frygt Ham
som har magt til at ska ihjel og til
derefter at kaste i helvede.” Jesus
sier, at vi ikke skal frygte menneske-
re men frygte Gud. Det er ofte mere
menneskefrygt end Gudsfrygt i
blandt folk. Saa bør det ikke være
iblandt Hans venner. “I er mine ven-
ner, dersom i gjør hvad jeg byder
eder.” Denne Gudsfrygt maa være
forenet med en inderlig kjærlighed
til Ham. “Den som har mine bud og
holder dem, han er den som elsker
mig.” Men trældomsfrygt har straf
i sig.

Ja, vi trænges saa saare, at sættes
mod i, da vi ofte er ræd at gi basun-
nen en klar lyd. Hvem av os har ikke
til sine tider ladet os hindre i dette av
frygt for resultatene. Vi tænker paa
Peter der var villig, at endog gaa i
døden heller end fornegte sin Herre.
Dog naar han blev satt paa prøve da
viste det sig at han hadde lite mod og
kraft. Som han, kan vel vi ogsaa tæn-
ke, at vi ikke er skyldig at la folk vi-
te om vort kristelig forhold. Saa sæt-
ter vi lyset under skjæppen. Forsøker
at leve vort kristenliv for os selv, i
det skjulte. Følgen av et saadant liv
kan bli frygtelig. Da det kan lede til
en fornægtelse av Frelseren. Til ad-
varsel sier Herren: “Men dem som
forneget mig for menneskene, han
skal fornegtes for Guds Engle.” For-
nægtelse av Frelseren kun vil forla-
des dersom det gjøres sandt bod, da al
synd mott menneske-sønnen skal for-
lates. Dog ikke synd mott den Hellig
Aand. O den skadelige menneske
frygt! Manges mund er stum paa
grund av den.

La Jesu ord i vor tekst sette mere
mod i os som Herrens venner, enten
vi er prester eller lægfolk. Naar Her-
ren sier at vi ikke skal frygte for
menneskene, eller hvad de kan gjøre
mott os, da kan vi være tryg. Forvis-
set om at Han er villig og mægtig til
at beskytte os, ogsaa mott legemlig
skade dersom det er i Hans plan for
vort liv. “Sælges ikke fem spurve for
to øre? og ikke een av dem er glemt
hos Gud. Men endog haarene paa
eders hoved er talte allesammen;
frygt ikke! i er mere end mange spur-
ve.” Skal vi bli forfulgt og lide for
vidnesbyrdet's og Jesu navn skyld, da
sier Herren: “Glædd og fryd eder; ti
eders løn er stor i himmelen.” Det er
mangel paa tro og tillid til Gud og
Hans forjættelse som gjør at man
ængstes for de følger vidnesbyrdet
om Kristus kan bringe. Amen.

Matt. 15, 21—28.

Kvinder som møter os gjennom or-
det her, faar den ros av Jesus at hun
har en stor tro. Engang før har Jesus
møtt et menneske som han gav sam-
me vidnesbyrd. Det var Kongsman-
den fra Kappernaum. Om han sier Je-
sus, at saa stor en tro har han ikke
fundet hos nogen i Israel. Begge dis-
se, baaded Kananeer kvinden og
Kongsmanden, var hedninger. Dette
synes at gi os ret til at tro at en hed-
ning som søker Jesus, har lettere for
at tro end en jøde. Noget av det sam-
me kan vi se den dag idag. Missionæ-
ren fra et Land med gammel Kristen-
dom staar saa til tilskamme, naar han
faar se at den hedningen som vender
om, gaar langt forbi ham i troen. Ka-
naneerkvinden og Kongsmanden er li-
ke i det at dem begge er i dyp nød og
det er nøden som driver til at be om
hjælp. Men det sersmerke, de uvanli-
ge ved ordet i dette er at Jesus synes
at være rent uvillig til at hjelpe hen-
de. For det første, svarer han hende
ikke et ord, og naar han saa endelig
svarer, saa er det avslag. Han er ikke
kommen for slike folk som hun, sier
han, ja, kan hende til og med med en
hundehjælp! Det er underlig at se
Jesus ifra den side hvem i hele den
vide verden som har lit kjendskab og
erfaring om han og til ham, og kan
tro at han kunde stenge sit store
frelse Frelserhjerter saa helt, at en i-
ke møter noget andet end is og kulde
mit i den største moud. At hun har
ropt længe før Jesus svarer, faar vi
vite av hans disipler enten de nu er
blit trætte av at høre paa hendes rop
eller at de følger medynk med hende
er ikke godt at vite; men de ber ial-
fald Jesus om at faa hende ifra sig,
saa hun ikke skal holde paa at rope
etter ham uten at faa svar. Men hun
gir ikke op! Efter hvert som hindrin-
gere vokser, gaar hun paa haardere og
haardere. Hun er som vasdraget naar
regnet falder tungt, hun bryter sig
gjennem alle dæmninger og stængsler
og naar Havet tilslut, og hun faar det
som hun vil av sin Frelser. Det maa
være dette som gjør at Jesus sier
hun har en stor tro. Er dette ret, saa
bærer ordet med sig en stor trøst til
os alle, ja vi kan si en usædvanlig stor
trøst. Mange har fundet svaret før
det blev sagt. Du fandt det i det som
vi har sagt om Kvinden og Jesus. Er
det ikke dette som tar baade mod og
tro fra saa mange iblandt os kristne
mennesker — at en har tigget og bet
i sin nør i mange dage, maaneder og
aar, ja et helt liv for sig og sine, uten
at faa svar. Jesus svarer ikke et ord.
Det er som en roper ut i et tomt og
mørkt rum, ikke en lyd som bær bud
om at nogen vil svare. Det eneste svar
en faar, er saa tit det at dem og den
vi ber for synes og komme længere
bort, det gaar med os som med Kvin-
den: Jesus viser os ifra sig. Vil han
ikke frelse mit barn, min søster min
bror min mand min Sustru? nu har
jeg bet om at barnet maatte bli et
Guds barn helt siden jeg bar det un-
der mit Hjerte sier saamangen mor;
men han svarer mig ikke! Er det mo-
get ved mig som gjør at han ikke kan
høre mig? Saaledes tærer tvivlen paa
troen. Du som kjænder dig igjen i
dette, du skal ærinde dig dette at or-
det her gir haab og trøst. Jesus vil
nok hjelpe dig ogsaa. Hjertet hans er
ikke saa koldt som det ser ut til, det
har vi Jesu egne ord for. Kvinden som
roper saa længe uten at Jesus svarer
hende et ord, faar ros av ham, fordi
hun er saa stor i sin tro. Naar han
venter saa er det fordi han vil gi mig
og dig noget som vi har mere bruk for
end det vi ber om. Hvad det er vet vi
som regel ikke selv. Men det er det
samme. Jesus vet det, og saa gjør han
med os det som godt er i hans øine,
og det som tilsidst ogsaa er bedst for
os. Det staar i Guds ord om den prø-
vede tro som er kosteligere end det
forgjængelige guld som blir prøvet i
ilden. Naar vor tro saa blir prøvet, er
det ikke for at Herren ikke vil svare;

men fordi han vil rense og hellige baa-
de os og vor tro. Tror du det var
bedst for os om Jesus ga os svar med
det samme vi bad ham? Jeg tror det
vilde gaa ilde med os, istedet for at
bli ydmyge og mere troende, vilde vi
bli stolte, inbilske og miste den Hjer-
tetrang som driver os til at rope om
hjælp men da mister vi vor tro. Var
det bedre? Naar saa maallet er naadd,
som Herren har satt for mig og dig,
saa kommer svaret. Og da lærer vi
at takke ham — ikke bare for svaret
paa bønne, men ogsaa for venteti-
den. I det 63 Kap. hos Es. taler profe-
ten om vaktmanden paa murene i Je-
rusalem. De skal aldrig tie og ikke
unde sig ro men altid kalde paa Her-
ren om frelse for Zion. Veien til Lov-
sangen paa jorden gaar gjennom den
taaredalen der vi aldrig gir vor Herre
ro men tigger, tror og kjæmper os
frem hos Herren.

Men medens han venter med sva-
ret og tar fra os al trøst saa skal vi
aldrig gi ham ro. Vent paa Herren
vær haabefuld, og la Hjertet være
stærkt, ja, vent paa Herren. Sal. 27,
14 og medens du venter, saa lat Ham
aldrig faa ro, den troen er stor og den
tro faar svar. (Av Ludvig Hope) ved
N. Fjeldheim.

VI OG VORE BØRN.

Kjære redaktør! I Mattæus evan-
gelium i kap. 18, 6 sier Jesus: Men
den som forfører een av disse smaa
som tror paa mig, for ham var det
bedre, at der var hængt en kværn-
sten om hans hals, og han var ned-
sænket i havets dyp. Ja, det er nogen
alvorlige ord, og især for os foreldre.
Hvad slags eksempel sætter vi for
vore børn? Vi læser i Ef. kap. 6, 14:
“I fædre, æg ikke eders børn til vre-
de, men fostre dem op i Herrens tugt
og formaning.

Gjør vi det? Jeg for min part maa
si: jeg feiler ofte, men min bøn til
Gud er at han maa ved sin Helligaand
hjelpe mig at gjøre hans vilje. Av
mig selv kan jeg ingenting gjøre.
Kanhænde det er dem som vil si: Vi
sender nu vore barn paa søndags-
skolen, saa vi har nu ikke nogen synd
paa os for at vi ikke opfostrer dem i
Herrens tugt og formaning. Ja, det
er godt og vel, men hvorledes er det
i hjemmet? Kanske hele uken gaar
og du læser ikke Guds ord. Læs hvad
der staar i 5 Mos. 6, 6—7: Og disse
ord (Guds ord) skal du tale om naar
du sitter i dit hus, og naar du gaar
paa veien, og naar du legger dig, og
naar du staar op. Ja, tank om det
blev gjort, hvor meget anderledes
vilde det ikke være iblandt os.

Jeg læste en fortælling, som jeg
vil nedskrive.

Det var en ung jente som gik paa
et vækkelsesmøde. Guds ord hadde
virkning paa hende, og hun begyndte
at graate. Hendes far var der ogsaa
paa møtet. Han så da til en av sine
venner: “Dersom min datter gaar op
til alteret, saa vil jeg ta hende der-
fra, om jeg saa skal gaa i blod for
at gjøre det.”

Da den unge kvinde kom hjem, saa
hun sin far gaa frem og tilbake paa
gulvet. Hun sa til ham: “Far, hvad
er det som feiler dig?” Han sa: “Jeg
saa di graate paa møtet i kveld, og
jeg vil la dig vite, at dersom du gaar
op til alteret, saa skal jeg slaa det
ut av dig.”

Datteren vidste at han mente det
han sa. Hun gik til sit værelse. Hun
knyttet sine hænder imot Gud og sa:
“Jeg vil aldrig søke dig.” Gud hørte
hendes bøn. Hun gik til sengs og sov
godt.

Den næste kvæld gik hun igjen til
møtet. Hendes far var der ogsaa. Me-
dens andre graat og bad, stod hun
sammen med en ung mand og lo.
Hendes far sa da til sin nabo: “Se
paa det, du. Jeg overvandt hende
igaar kveld.”

Men hør: Det hændte noget i det
hjem. Om nogle dage blir denne un-

ge jente syk. Hun sa til sin mor:
“Mama, jeg har saa ondt i hodet.”
Efter at hun hadde været syk 3 dage
sa hun: “Mama, det vet ikke hvorle-
des det staar til med mig. Jeg kom-
mer til at dø.” Hendes mor blev for-
færdet. Hun kaldte doktoren og han
kom. Da han hadde undersøkt hende,
bad han hendes far om at komme ut
til automobilen. Doktoren sa: “Du
har kaldt mig for sent; din datter
kan ikke leve.”

Naboerne hørte faderens skrik.
Han gik ind og faldt ned ved siden av
sengen og sa: “O, min kjære datter.
Søk Herren, bed”, sa han. Hun sa:
“Far, min hjerte er haard som sten.
Du husker hvad du sa til mig hin
kveld. Jeg bad Guds Aand om at gaa
fra mig, og nu er det for sent.” Saa
sa hun: “Far, hvor mange er klok-
ken?” Han sa: “Klokkene fire.”
Hun sa: “Tænk, jeg skal gaa der hvor
der ingen tid er mere! Far, gi mig en
drikk med koldt vand ifra brønden.”
Han gik og fik vand for hende. Hun
sa: “Jeg skal gaa til en plads, hvor
der ikke er vand.”

Hendes vantroende mor, bror og to
søstre laa paa sine knæ og bad. Den
døende jente sa: “Far, ta dine arme
om mig og løft mig op, mine føtter er
i varme.” Igjen sa hun: “Far, ta mine
føtter ut av varmen.” Igjen: “Far, gi
mig mere vand.” Han gik for mere,
men da han kom tilbake var hans dat-
ter død.

Du som læser dette, hør. Denne far
gaar til byen for at gjøre indkjøp.
Han gaar ut for at pløje sin åker, men
glemmer hvad han skal gjøre. Han
gaar for at give salt til kreaturene,
men glemmer hvad han gaar for. Al-
le vet hvad aarsaken er. De vet hvad
som arbeider paa ham.

Det hadde været bedre om en kver-
nesten var hængt om hans hals, og
han var nedsænket i havets dyp. Læs
igjen Matt. 18, 6.

Andrew H. Ekanger,
Hudson. S. Dak.

(Indsendt ved Mrs. P. K. Johnson.
Red.)

Granum, Alta.

Da vi læser i bladene om Gudløsh-
eten hvor den ruster sig til at bli
herre over alt det som godt er. Ja,
gudløsheten er vist rundt paa alle
pladser, ja hvad gjør vi som har lært
at kjende den kjære Jesus, han, som
led den haardeste kamp og utstod den
største lidelse og blev bespottet og
forhaant! Mit i sin haarde smerte
sa han: “Fader de vet ikke hvad de
gjør”, ja han bad for os syndige men-
nesker. Hans bundløse kjærlighet er
stor imot os. Jeg vil be, at I som er
kaldt av Gud og være hans tjenere,
gaa ut i eders kald og tal til folket.
Der kunde være en Mor som likte at
gaa til kirken og manden ikke, der
kunde presten tale et trøstens ord;
ti ingen vet hvad et Guds Ord kan
utrette. Der staar i Guds Ord: “gaa
ut paa veiskjellene og beder saa man-
ge I kunde finde fattige, blinde og
skrøpelige.” Han vil ha Sit hus fuldt!
Takket og Priset at vi og kunde faa
være med at fylde hans Hus. Kjære
mødre, som læser Hyrden, har de ik-
ke faat Jesus til deres Frelser saa gi
ikkke op før de har ham som deres
daglige gjest. Det er saa godt at ha
Jesus at gaa til, du vil aldrig angre
paa det; han vil være med sine alle
dage. Søk Herren medens han er at
finde og kald paa ham den stund han
er os nær. Ja det er saa godt at læse
Formand Lavik sine stykker; men
jeg er blandt de svake, saa vi faar
holde os til det norske. Gud ser i Naa-
de til os alle. — Mrs. P. K. Johnson.

Hvad et menneske saar, det skal
han og høste. Ti den som saar i sit
kjød, skal høste fordærvelse av kjød-
et; men den som saar i Aanden, skal
høste evig liv av Aanden. (Gal. 6,
7—8.)

HYRDEN

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Flere indsendere. Det er opmuntrende at der blir flere efter hvert, som lar høre fra sig. Særlig glædeligt at faa betragtninger og indlæg over aandelig sendheter ogsaa fra Lægfolket. Det viser samtidig at Hyrden blir læst med interesse. Iblandt andre saadanne indsendelser kan nævnes det som blev skrevet i Nr. 4 og nu i dette nummer over: "Gud belønner det Gode men straffer det onde." Mange er de skriftsteder som taler klarlig om den sandhet baade for tid og evighet. Skal kun nævne 3 Mosebok 26; Is. 3, 11; Jer. 36, 31; Is. 1, 18—20; Ps. 32, 5 Matt. 11, 21—24 m. fl. Straf som følge av synden, om end ikke altid av en enkelt synd, som Gud lar komme, er fra Guds side tænkt til ydmygelse for ugudelige og for Guds Børn til prøvelse. Begge dele er av Naade da det har til maal, frelse. En anden side er den at mange selvretfærdige tar ikke imott straffen fra Gud til ydmygelse men forhærdelse. Flere beviser i Guds Ord paapeker det. I denne forbindelse kan det være passende at paapeke "Guds Naades opdragende riss". Skole problemet i Canada Distrikt. Den komite som valgtes at overveie skolesaken, fremlægger midlertidig rapport ved Dr. J. R. Lavik. Rapporten blev begyndt i forrige nummer av "Hyrden", og det resterende findes i dette nummer. Beklager at ikkke det hele kunde trykkes i et nummer. I denne forbindelse vil der være anledning til uttalelser angaaende den sak. Indlæg bør være korte og strengt vedrørende det komiteen rapporterer. Vil atter nævne at menighetene iaar, i lyset av de overmaate vigtige saker til avgjørelse ved Distrikktmøtet i Saskatoon, vil vælge delegater og hjelpe til at samme kan bevaane møtet. Det er menighetene, der utgjør Den Norsk Lutherske Kirke i Canada, fremtidige virksomhet det gjælder. — U.

Donalda, Alta.

"Gud lønner det gode og Straffer det onde", læste jeg nyligi Hyrden i en kort beretning fra et sted i Norge, hvor nogen ugudelige folk blev hjem-søkt av forskjellige Sykdomme, Sindsvakhet og ulykker o.s.v. Ja det tør nok være at dette kunde være sendt av Gud som straf; men det er en anden side ved dette som jeg liker at faa peke paa.

I Joh. 9, 1—3 læser vi om at disiplene spurgte Jesus, angaaende den blind-fødte, om det var han eller hans forældre, som hadde Syndet, siden han skulde fødes blind? Men Jesus sa at det var ikke slik at forstaa, men det var for at Guds gjerninger skulde appenbares paa ham.

Og naar vi læser beretningen om Job, hvorledes Gud sendte svære ulykker over ham, saa mente Job's trøstere at disse ulykker kom over ham som straf for Synd. Men Gud sa til dem at de hadde ikke talt ret om ham.

Det fortælles om Brorson at han hadde to Sønner som var Idioter, og jeg tænker de fleste av os kjender til at nogen av de mest elskelige Guds børn har ogsaa faat opleve meget av dette som var nævnt som straf over de ugudelige. Det er nok noget som Gud ofte bruker i rensningen av grenene paa Vintræet, de som bærer frukt. Og naar Gud sender slike ting over de ugudelige, saa kan det nok være en Syndens frugt, som paa en maate kan faldes straf, men egentlig tror jeg at Gud sender slike ting over menneskene for at derved drage dem til sig saa han kan faa frelse dem. I Esaias 53 læser vi at Straffen

blev lagt paa ham, Jesus, og alle ugudelige som ikke tar imot frelsen i Kristus skal lide en evig Ilds straf i evigheten, men nu her i naadens tid, saa har Gud en særs hensikt med alle de ting som hender os i livet, nemlig dette, at faa vække og frelse os. Og efter at vi er blit frelste saa maa han ofte føre sit folk ind i renselsens ild.

Skulde vi se paa Nød og ulykker, sykdom enten til sindet eller legemet, blindfødsel og andre mangler enten det sker ved fødselen eller senere i livet, som Straf Gud sender over os, saa blev det kun at lægge sten i børden for dem som maa ta imot slike ting fra Gud.

Nei! o gatter Nei! det er ikke straf! Det er Naade, at smake lidelser som Gud betror somme som kan taale dem.

Som himmelen er høiere end Jorden, er mine veie høiere end eders veie, og mine tanker høiere end eders tanker. Es. 55, 9. — Venligst Eilert Knudtson.

Den Norske kirke i Calgary skal males.

Vor kirkke saa ut litt veirbitt og graa det var ogsaa mange som sa at nu kunde alle sjaa litt maling maa kirken ha.

Til alle som vilde blev det nu sakt kom og ver med os nu kirken skal males, vi maa ta fatt baade jeg og du.

Og gutta kom fra øst og vest paa dagen dem møtte op ingen kunde si hvem som var best arbeidet gikk uten stopp.

Hans fra Ringerik paa take kløv og malte, svart litt blev han sjøl Sola skinte og svett blev han for sola er varm i dette land.

Otto rundt taarnet smøg som en kett op der er det uhyre bratt humøret var godt — han stemte i, sang Ave Marie.

Andy brukkte kosten dage lang han lo og han sang Agnes mi Agnes eg er no her hjelpe meg no om eg datt ner.

Harald malte, strøk sig i haar og tittet iblandt over streeten han likte aa faa sig en kaffetaar og Klara kom han fikk'n

Snelltveiten var en ren akrobat som hang paa vegg opunder tak han stod og han satt paa ben ahan kom om han datt.

Skarstøl lavet en trapp saa fin og sterk som har var av sten den gamle var istykker store min om noen skulde brekke armer og ben.

Kirkvold trekte saa av sig frakken og malerspandet tog og malte efter takten vinduer saa det forsløg.

Men nu kom Bjørnebo som staar paa ski i bratte li og malte gjorde han som to ja det syntes alle vi.

Vi maa ikke glemme Myklemyr som ogsaa var med og da gikk ingen ting paa styr men alt i ro og fred.

Todal kom med sangkoret sitt Nilsen med andre og Pit, alle var malere naturligvis selv om ingen tok første pris.

Tilslut kom Allergoth, malerens far med kvindighet kosten i haanden tar døren blev malt i fin fin koler han er maler det visste vi før.

Prestehuset maate litt oppusning ha det kirkvold og Hansemann sa presten og frua skulde snart komme vi maate skynde os, tia var omme.

Men alt tar ende og malinga med og det koster penger vi vet er kassa tom blir vi rent i bet hvorfra skal pengene komme.

Men Østerdølen som blandt er litt lei storstøvla tar paa og drar ivei tramper fra hus, fra dør til dør alle han møter han spør:

Har du litt og gi du søster og bror for mve eller litet jeg takker vi malte vor kirke og gjella blev stor og snart til regnskap det lakker.

1837 — 1937

HUNDRE - AARSFESTER
I NORGE

1937 er et jubilæumsaar i Norge, og utflytterfolket vil delta i de fester som feires rundt omkring i fylkene.

I 1837 kulminerte trdve-aarenes "islsøsningsstid" i det gamle land. Det norske bondesamfund var paa marsj-krevet større albuerum, politisk som økonomisk. Avgjørende skritt mot grunnleggelsen av et virkelig folkestyre blev tatt ved Formandsskapslovens vedtagelse i Stortinget den 14de januar 1837.

I 1837 begyndte den egentlige masseutvandringen fra Norge til det fjerne vesten; utvandringslysten slo over fra bygd til bygd; Amerikabæren grep om sig i det ene dalføre efter det annet. De første norske nybyggene i det amerikanske vesten blev dannet i de dagene.

Ved høisommertid iaar feirer man hundre-aarsfester i Norge og DEN NORSKE AMERIKALINJE ER SELVSAGT DEN OFFISIELLE LINJE.

Det populære passasjerskib

"BERGENSFJORD'S"
Avseiling fra New York den 5te juni, 1937

Vil føre deltagerne til de store hundre-aarsfester, som skal feires i Telemark i slutten av juni og begynnelsen av juli. Slutt Dem til den ferden. Inntegn Dem nu for denne eller andre seilinger:

Norskelinjens Bygdelagsferd

foregaar iaar med ss. "STAVANGERFJORD" fra New York 26de mai.

Nordkapstur og tur i fjordene

foregaar med ss "STAVANGERFJORD, avgang Oslo den 24de juli.

For seilingslister og andre opplysninger tilskriv

DEN NORSKE AMERIKALINJE
278 Main Street, Winnipeg

Jovisst litt skal vi gi lød svaret med en tone saa blid aa takk skal du ha, maa bare gaa tia gaar fort har saa mange aa sjaa.

Penger vi fikk, vor gjeld er betalt naa er vi gla alle sammen kirken og prestehuset fikk vi malt av Norrøna stammen.

Nu staar kirken pyntet til fest til pryd for os alle, frue og prest om vi nu staar sammen løfter i flokk skal vi se det gaar nok.

Ja det var en svare til stri men more det var iblandt at gutta om kvelden var like bli det er baade visst og sandt.

Undskyld mig og min prolog som blev noen mil for lang har mye mer i min notisbog, men faar vere til annen gang.

Simon Oyen.

BEKJENDTGJØRELSE.

Distriktmøtet.

Den Norsk Lutherske Kirke i Canada holder sit aarsmøte i Saskatoon fra onsdag after kl. 7:30 den 7de juli til og med søndag den 11te. Mere fuldstændige opplysninger vil komme senere.

K. O. Kandal, sekretær.
J. R. Lavik, formand.

Prince Albert Kreds holder om Gud vil sit vaarmøte i Weldon, Sask., pastor J. P. Tandberg's kald den 11 — 13de Juni. Nermere opplysning vil komme senere.

T. J. Langley, formand.
A. M. Vinge, sekretær.

Elementary Christian Education.
Rev. B. Ostrem, Editor.
Wetaskiwin, Alta.The Child and the Doctrines of
our Lutheran Church.

(Continued from April issue)

He was baptized into the Name of the Father. The Father most assuredly will

hear. He will also hear the cry of the returning prodigal. And then how good to know that in the Lord's Supper the Lord seeks to sustain that faith life. He not only is a God able to save but is also mighty to keep His own.

Here we have in this precious little book the way of salvation presented in concentrated form. As they grow older other material will be added from various sources such as the Bible text, and the Bible stories. This should only help their faith to become more firmly established in these truths learned from their catechism. It should serve as a support.

This truth is also placed in a definite form so that it can be committed to memory. Let us remember that the child's memory works mechanically rather than logically. Therefore the same word order should be used. And let us not grow slack in our emphasis on memory work. The Bible stories have their place, but the pupil is not able to summarize the teachings of stories in definite form. Even our teachers find great difficulty in doing that. Do we fail to see the value of having the way of salvation impressed upon our children as it may be done through our Catechism year by year? Without a doubt it has served and will continue to serve as one of our chief means of indoctrinating our children in the way of salvation.

There is another outstanding means of indoctrinating our children, one which may be overlooked altogether too often. I am thinking of our hymns. It is a question if our hymns have not had equally as great an influence upon our children as any other source. Sung in unison they have served to make many truth more real to their hearts. They have served to create a feeling, a spirit of reverence that has brought the child closer to God. And who knows how many a prodigal has not been caused to return to the Father through hearing again the words of some favorite hymn learned in childhood? May we awake to a greater consciousness of the importance of our hymns. Let us also here have in mind not only their present need but also their future need. Let them take with them some wholesome solid food for later years also through the hymns they learn to sing. And if they are to be food for their souls, He who is the Bread of Life, and became that for us through His incarnation, death, and resurrection, He must surely have the central place.

—S. A. Hilde.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

Winnipeg, Manitoba, May 1937

He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

READY TO GIVE A REASON FOR OUR FAITH.

1 Pet. 3, 15-17.

By Rev. K. Bergsagel.

Are we ready always to give answer to everyone that asketh of us a reason concerning the hope that is in us? Such readiness implies:

1. Preparation of study and meditation upon "the hope of our salvation", concerning which "the prophets sought and searched diligently", — which salvation was revealed by "them that preached the gospel unto you by the Holy Spirit, which things angels desire to look into." Indeed we need to gird up our minds, to be sober and to set our hope perfectly on the grace that is to be brought unto us by the revelation of Jesus Christ." 1. Pet. 1.

In the defense of our faith we need a well disciplined mind as well as a burning heart. Sectarians and false prophets are today leading many astray because our people lack knowledge of their faith and neglect to study the Word. We need to "search the Scriptures, to attend to the preaching of the gospel." For the sake of our church and for the sake of the immortal souls contained therein, let us give diligence to the study of the Word.

2. Our testimony to be effective must be "with meekness and fear." Beware of useless arguing. In the courts of the world truth and conviction are established by witnesses. The result of argument and casuistry is often to obscure the testimony and to frustrate justice. "Turn away from profane babblings and oppositions to the knowledge which is falsely so called."

3. A good conscience. The chief condition for effectual witnessing is a good conscience. The conscience is the judge of our moral behavior. If the moral phase of our Christian life harmonizes with the religious we have a good conscience. On the other hand, if our moral life is inconsistent with our professed relationship to God, we will have an evil conscience. It will then be impossible to defend our faith effectively over against those who demand a reason for our faith. If we attempt it, the result will be either dry intellectualism or sickly emotionalism, neither of which will convince the world.

But our conscience needs daily attention to keep "good". Every sin in thought word or deed results in a bad conscience. It therefore becomes necessary daily to "draw near with a true heart in fulness of faith, having our hearts cleansed from an evil conscience." Hebr. 10, 22.

May God in His mercy help us so to live that our conscience shall not condemn us when we attempt to give a reason for the faith that is in us, — the living hope into which we have been begotten again by the resurrection of Jesus Christ from the dead. Amen.

A PRELIMINARY REPORT.

(Continued from last April issue.)

Closely related to the seminary problem in Canada is that of our colleges. Not much would be gained by providing a seminary course, if we had no satisfactory preparatory school. The one requires the other if it is to render the service we expect of it. There must be at the least one first-class junior college, which can give the necessary courses preparatory to the study of theology, besides the courses required for more general educational purposes.

We may as well at once admit that our college problem in Canada is a very difficult one. There are two college institutions within the District, the one at Camrose, Alberta, and the other at Outlook, Saskatchewan. Both have rendered our Church and our people a very valuable service during the years of their existence. Camrose College has this year had a successful school year with an attend-

ance of about one hundred. The Board of Management for Outlook College found it advisable not to attempt to operate Outlook College during the school year 1936-1937, due to adverse economic circumstances and too small student attendance. What shall be the policy of our Church with respect to these two institutions? How can we best solve our college problem?

The problem of conducting a church college is radically different today from what it was when these institutions were started. Then there was a strong demand for institutions giving courses in the lower grades, beginning even with 7th and 8th, and continuing with 9th, 10th and 11th, the attendance decreasing sharply in the upper grades. There was then no direct supervision by provincial or university authorities requiring certain standards as to equipment and the qualifications of teachers. Practically the only test that had to be met in this respect was that a reasonable percentage of the students who took provincial examinations be able to pass satisfactorily. Such an institution could be run at minimum cost.

Today the situation is radically different. There are no students in the lower grades. Seventh and eighth grades dropped out long ago. And ninth grade is practically eliminated, with very little call for instruction in tenth, because these courses can be taken quite generally even in rural schools throughout these provinces. With improved economic conditions there would probably be an increased demand for work in tenth grade, and possibly for a little in ninth. But at present, and we may safely assume for the future, the principal demand will be for work in eleventh, twelfth and thirteenth grades, with the emphasis upon junior college work.

To carry on such an institution it is essential that certain very definite educational requirements be met. A junior college cannot be run successfully without accreditation, which must be secured from the provincial University. This requires certain standards of library and laboratory equipment, and at least six teachers having a Bachelor of Arts degree from a recognized institution, plus a year of graduate work in their particular field, to their credit. All this involves a great deal of expense to the institution, much more than can be covered by tuition and incidental fees. Consequently such a school must have a much larger subsidy from the Church than was required by the type of institution with which we started out twenty-five years ago.

These facts, even aside from the present economic situation, lead inevitably to the conclusion that our Church in Canada cannot expect to get enough funds to carry on more than one junior college, at least for the present and the immediate future. We are so incompetent to judge of the more remote future that none of us can undertake to predict what the situation will be fifteen or twenty years from now. However, this much is clear that for the present and the immediate future our Church in Canada is very much in need of a theological seminary and a first-class accredited junior college. But it cannot have more than one such junior college.

This brings us to the question of a choice between Outlook and Camrose colleges. At which place shall we consolidate our junior college project? In the judgement of the Committee the facts of the case decide this question, leaving little or no room for argument. There are better buildings at Outlook, but Camrose College has by far the better location, the required student attendance and the going institution. These latter factors are decisive. The location is especially vital. Even under the most favorable circumstances our church colleges have great difficulties to surmount, and none of them can in the long run hope to survive the handicap of an

Financial Statement for First Quarter of 1937.

January—March 31.

Balance on hand Jan. 1	\$256.99
Receipts:	
Subscriptions	\$144.51
Gifts	23 00

167.51

Total \$424.50

Expenditures:	
Rundschau Publishing	
House	\$81.12
Stamps	4.50
D. M. P. Expenses	4.00
300 Wrappers	.50
Paste	.50
Printed Statements	2.00
Exchange	.30
Rev. H. Urness for stamps & Stationary	3.00

Total 95.92

Balance on Hand	
March 31, 1937	\$328.58
Hyrden gratefully acknowledges the following gifts:	
Mrs. J. H. Buvik, Kandahar, Sask.	\$1.00
Parkside Luth. Ladies Aid, Parkside, Sask.	2.50
THANK YOU! B. O. Lokensgard.	

MY CHURCH.

It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the foretaste of heaven. I have united with it in solemn covenant pledging myself to attend its services, to walk together with all its members in Christian love: to strive for the harmony and advancement of my church, in knowledge, holiness, and fellowship: to sustain its ordinances and to support them. To pray for its members, to give to its support, to obey its laws, to protect its good name and to reverence this building.

Moreover to be mindful to avoid all tattling, backbiting, and unrighteous anger: to be mindful of the rules of life taught by our Saviour, both in avoiding discord and speedily securing agreement and restoration of harmony and Christian fellowship within my church. To honor its officers and to maintain its perseverance.

I owe it my zeal, my endeavor, my sympathy, my devotion, my part of the financial expense, my sacrifice, and my prayers. When I neglect its service, I injure its good name, I lessen its power, I discourage its members and chill my own soul.

— Selected.

March subscriptions:

Renewals: H. Ringdal, Mrs. B. Solberg, K. Skonnard, O. Aasen, Edwin Aasen, J. Mytroen, H. G. Bastness, Oscar Berg, Rev. J. T. Borgen, R. Thompson, B. Broste, I. Moen, August Johnson, H. Andal, E. Kvam, Mrs. Sigrid Enebo, S. McFarlane, M. Hanson, A. Afseth, Carl Thompson, Helmer Nelson, Mrs. R. Finden, J. Jerstad, Arthur Lien, A. Vikse, E. Knudtson, S. Dennis, S. J. Broughton, G. Thompson, John Hanson, Gust Floen, S. Grimsrud, B. Wehrkamp, Mrs. S. Hendrickson, Rev. K. O. Kandal, Mrs. O. Mjoen, E. Stensland, A. Holmberg, Rev. H. T. Fjeldahl, Mrs. C. Boe John Solsten, Rev.

unfavorable location. Camrose College is located in a district where droughts and crop failures are rare, and within a radius of fifty miles there are more than twenty-five Norwegian Lutheran congregations from which a large part of its students can be expected to come. Consequently the Committee recommends that Outlook College be consolidated with Camrose College, and that we seek to make Camrose Lutheran College a first-class junior college by, among other things, providing for it the necessary subsidy from the Church.

(To be concluded)

O. J. Marken, Mrs. A. Krislock, O. C. Johnson, Rev. Ivar Saugen, John Hovey, Mrs. Ray Turner, Mary Pederson, Mrs. E. O. Elton, Mrs. Nils Stenby, A. A. Pederson, T. J. Senum, Rev. I. O. Thvedt, Mrs. Elmer Moe, T. Huseby, Mrs. T. J. Odegard, E. Olafson, Mrs. Laura Brown, Mrs. Anna Berg, Mrs. A. Simrose, N. Fjeldheim, T. Fjeldheim, Agnes Torger-son, Nils Peterson, C. M. Haltug, M. M. Bergquist, arMie Fredrickson, Palmer Frederickson, Mrs. S. C. McDonald, J. H. Buvik, Ingeborg Node-land, Claus Johnson, Peter Hanson, Selmer Anderson, H. O. Aune, E. T. Hamre, H. W. Larson, Louis Thue, S. W. Larson, H. L. Eglund, Mrs. A. Mohagen, And. Monson, K. S. Gjesdal.

NOTICE

To Congregations and Pastors of Canada District.

Official announcement has already been made to the effect that Canada District of the Norwegian Lutheran Church will hold its annual convention this year at Saskatoon, Sask., July 7-11.

The attention of the congregation of the District is called to the fact that at its convention in 1931 the District passed a resolution recommending to the congregations that they take under consideration the matter of equalizing the travelling expenses of the delegates to the district conventions. It will be in order for the congregations to report their attitude in this matter to this convention.

Among the matters to be dealt with by the convention this year is the report of the Committee on Higher Education in the District. This Committee will submit recommendations which are of the most vital importance to the future development of our Church in Canada. It is therefore desirable that the attendance at this convention be large and representative, so that these problems can be given thorough and satisfactory consideration. A preliminary report will be made public in the near future, so that our pastors and congregations will have ample time to study the recommendations that will come before the convention.

There will also be election of District President this year. It may seem a little presumptuous of me to say anything about this matter, but since so many have expressed the hope that I accept re-election, I feel it to be only right and reasonable that I definitely state my position. After very careful consideration, and for reasons which I need not state here but which for me are decisive, I find that I cannot continue in this position beyond my present term. And I feel that I should not only come to a decision in my own mind, but that I should make it known so early that there can be time for convictions to crystallize around some other candidate.

— J. R. Lavik.

Camrose Circuit.

The Camrose Circuit will meet May 28-30 in St. Joseph church, Hay Lakes, Rev. Nels Carlson, Pastor. Pastor C. Hoverstein will give the opening sermon Friday morning, 11 a. m., in Norwegian. Pastor A. Tveit will introduce the text, Col. 3: 1-4. Friday afternoon. The W. M. F. will sponsor a program Friday evening. There will be a short business session Saturday forenoon. Come prepared to participate in the discussion on the text.

Selmer Hilde, Pres.
Benjamin Ostrem, Sec'y.

Evangelist Lokken coming to Camrose Circuit.

The Camrose Circuit has called Evangelist Lokken to conduct Gospel services in its congregations this spring and summer. Rev. Peder Lerseth is arranging his itinerary. Friends, let us pray God to bless his work.

Benjamin Ostrem, Sec.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. D. BRUN, Editor — STRONGFIELD, SASK.

MOTHER

She always leaned to watch for us,
Anxious if we were late,
In winter by the window
In summer by the gate.

And tho' we mocked her tenderly
Who had such foolish care,
The long way home would seem more
Because she waited there. (safe)

Her thoughts were all so full of us—
She never could forget.
And so I think that where she is
She must be watching yet.

Waiting till we come home to her,
Anxious if we are late,
Watching from heaven's window,
Leaning from Heaven's gate.

THE INFLUENCE OF A MOTHER

Not long ago an old man lay dying. For days he had lain almost unconscious, only rousing himself to take a little nourishment. Suddenly his strength seemed to return. He rose up in bed. "Mother," he called. "Oh, I thought I heard my mother," and frequently thereafter until his death he talked to those about him of the personal appearance, manners, and life of the mother who had died when he was nine years of age.

It is a writer in the "Presbyterian Record" who tells the incident, and adds:

How strong an impression was made by that mother in the brief years her boy had been under her control. He had grown to manhood without her, and taken part in the business, social and political life of his native place, yet at the last, business cares, social pleasures, political triumphs were forgotten. His mother and his early life at home alone remained in his thoughts. It seems remarkable that mothers so often fail to realize the impressions they are making on their children.

"He will never remember," said a mother lately when her conscience smote her over some acts of injustice to her seven-year old boy. But that boy will remember, and his mother's influence will be weakened by just so much.

A young officer was asked recently how it was he was able to live so noble a life in the midst of such tremendous temptations. His answer was, "I had a good mother."

Another well-known man in London society was remarked upon as taking a strong line of his own, both moral and religious, and the question was one day put to him, "By whose preaching did you become the man you are?"

"It was nobody's preaching, but my mother's practicing," he replied. "Her daily teaching and example were enough to influence her children."

This magic power of influence is one of the greatest of God's gifts — and it is in a special manner granted to mothers—only they cannot exercise it if they are giving too much time to society, to visiting, to traveling, or to philanthropic work, which takes them away from their home, and if they decline to give up many pleasures of the elementary duty of devoting themselves to their children's training in the early years.

— Selected.

THE IDEAL MEMBER.

"Practically all congregations and all women's societies have some dear, good souls who may be classed under the heading of ideal members. Were it not so, it would often be discouraging and disheartening for those who occupy places of leadership and responsibility.

What does an ideal Ladies Aid society member do? She comes to the meetings on time, and she attends regularly. She takes part in the hymn-

singing as tho' she really enjoys it. The devotional part of the program is a part of her life. When asked to act on a committee, take a part on the program, sew for the bazar, bake for the food sale, make garments for the children's home, or what-not, she smiles and says, "I'll be glad to do what I can." If she is not specifically asked to do anything, she offers her services.

When questions are brought up for discussion she expresses her opinion freely, but in a sweet, christian way. Her consideration for other people's opinions and attitude is always in evidence. According to her way of thinking the majority should rule, and when a decision is reached, she gladly complies, and works just as hard to further the project, whether she is in favor of it or against it. "Why discuss the matter after the meeting, in a spirit of criticism," she asks. "No, I spoke my opinion at the business meeting, and if you did not do so, blame no one but yourself. Let's talk about something else."

The ideal member is regular in attendance at worship on Sundays, thereby benefitting herself, and setting a good example for her immediate family and associates, and for other members of the society. But her worship does not end there. She early teaches the little one the beautiful habit of prayer, and by example, daily maintains the usefulness and sacredness of the family altar. Here is the private family shrine, where loved ones meet their Saviour together, unashamed, frankly, naturally.

Because she loves her Saviour she wants to work for Him; the ideal member gladly and willingly takes part in the contributions to all the activities of the church, because in so doing she is given direct opportunity to work for her Beautiful Saviour. So when the Mission Boxes, and Than Offering folders are distributed, she accepts them in a spirit of happiness and gratitude. It is as tho' she would say: "How easy is made my opportunity to serve my Saviour." Many have to leave home and all that is near and dear to them and go to a strange land; many devote their entire life to work among the unfortunate and ill-reputed people, in order to do the Lord's will; but here I can just receive some neat, clean coin containers into my home, stay with my family, do my regular work—and yet—with my coins and my prayers the Saviour gives me the blessed privilege of serving Him who did so much for me. I should be ashamed to shirk so pleasant a privilege and duty, I would be an unworthy recipient of God's grace and wondrous love.

Finally, the ideal member is a ray of sunshine at all times and in all places; in community and neighborhood, as well as at home, in the church and in the Society. Her love for Christ and His church is reflected in her every word. Her very presence radiates the spirit of self sacrifice, willing service, peace, love and good-will. Of her we all say: "Isn't she the dearest soul." Would that we had more like her among us!"

The Day's Need

Each day, I pray, God give me strength anew
To do the tasks I do not wish to do,
To yield obedience, not asking why,
To love and own the truth and scorn the lie.

To look a cold world bravely in the face
To cheer for those who pass me in the race,
To bear my burdens gaily, unafraid,
To lend a hand to those who need my aid,

To measure what I am by what I give —
God give me strength that I may rightly live.

— Youth's Companion.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

COMMENTS

"I will instruct thee and teach thee in the way that thou shalt go: I will guide thee with mine eye."

These words are found in the thirty-second Psalm and is one of the many precious "guidance promises." The Lord promises to instruct and teach. This will always be in harmony with God's revealed Word. "I will guide thee with mine eye" suggests that those who are ready to discern God's will are those who live in the most intimate relationship with the Lord. It also suggests that His guidance is constant, not spasmodic. If we are faithful in the smaller details of our daily life, the bigger problems will the more readily resolve themselves into God's great perfect plan. Never forget, however, that guidance is costly. It requires the development of a "selfless" life. It is His will whatever the price.

Then this little bit of verse by Barry:

"In 'pastures green?' Not always: sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.
So whether on the hill-tops high and far
I dwell, or in the sunless valleys, where
The shadows lie, what matter? He is there.

Your attention is invited to an article by one of our Circuit Presidents, Pastor E. E. Hoff in No. 5, April number. The article is entitled "Looking Ahead". Read it. It is brief, but challenging.

Are you planning for your circuit convention? Are you trying already now to make it possible for you and your group to attend?

Answers to April Bible Questions may still be sent in. Send the answers along.

ANNOUNCEMENT

Behold the Lamb of God that taketh away the sin of the world. John 1: 2r.

What a glorious sight to behold when our eyes are turned to our Saviour after seeing so much sin in ourselves and all around us, and He alone can give our hearts peace when they are troubled over sin just as He bid the sea to be still when it was tossed to and fro by the storms of life it is blessed to hear Jesus say to us, "My peace I give unto you, not as the world giveth, give I unto you."

The disciples had likely been seeking for the Saviour of the World and when John pointed Him out to them, I can almost see how glad they were for when Jesus is pointed out to us we are glad when we can truthfully say we have found the Messiah.

Just as the disciples found Him so He is our life's greatest find for if Jesus had not come there would be no atonement for our sins, that were such a burden for us.

"While we were yet sinners Christ died for us" that we may have eternal life. Young friends, have you made this great find in life or will it be with you as it was with the man whom Jesus spoke about in Matthew 2: 13.

It is not because Jesus want to, that He must cast people into eternal darkness, but it is man's hardness of heart that is the cause of that. Jesus loves us all both old and young and that is why He was willing to die in our place that we through His grace may live with Him on high.

I hope there are many of our young people and older ones also that will pray that someone may find this Lamb of God during the year and also at our Prince Albert Circuit Young

People's Convention which will be held in Saron Congregation at Hagen, Sask. in Rev. Langley's charge July 16—18. We have chosen as our theme "Life's Greatest Find" John 1: 3—31 and pray that God will show us the "Lamb of God that taketh away the sin of the world."

Einar Haave, President.
Prince Albert Circuit
Luther League.

Calvary

I did not see Thee lifted high
Amid the savage mob;
I did not hear Thy rending cry
"Forgive them, Oh! my God!"
But Lord, I know it was for me
The blood and tears were poured;
And now, through weeping eyes I see
My wounded precious Lord.

I did not see the awful night
That hid Thee, O my Lord:
I did not see Jehovah smite
The Shepherd with the sword;
But now I know the judgment fell
Upon Thy sacred head
To save my guilty soul from hell
And raise me from the dead.

I did not hear Thy loud last sigh
When love's great work was done;
That rent the veil, the earth and sky
And told that life was won:
But Lord, I know that Thou hast died
And tasted death for me;
Exalted at Thy Father's side
My Lord, my God, I see.

Elias Newman,
Minneapolis, Minn.

Question Box

Is it possible ever to say we are without sin even for a moment?

Answer: "None is good, save one, even God"—Luke 18: 19. "There is none righteous, no, not one"—Romans 3: 10, "I find then the law, that, to me who would do good, evil is present"—Rom. 7: 21. "If we say that we have no sin we deceive ourselves, and the truth is not in us"—1. John 1: 8.

From these scripture passages, and many others, it is clear that we are never without sin in this life. (— J. S. in Bible Banner.)

Poetry.

There are whips and tops and pieces of string,
And shoes that no little feet ever wear;
There are bits of ribbon and broken wings
And tresses of golden hair.
There are dainty jackets that never are worn,
There are toys and models of ships;
There are books and pictures all faded and torn
And marked by finger tips
Of dimpled hands that have fallen to dust —
Yet we strive to think that the Lord is Just.

Yet a feeling of bitterness fills our soul,
Sometimes we try to pray,
That the reaper has spared so many flowers
And taken ours away,
And sometimes we doubt if the Lord can know
How our riven hearts did love them so.

But we think of our dear ones dead,
Our children who never grow old,
And how they are waiting and watching for us
In that city with streets of gold;
And how they are safe through all the years
From sickness and want and war,
We thank the great God, with falling tears,
For the things in the cabinet drawer.

— Author unknown.